

B"H



***Authentic Kabbalah - Sephardic Studies
Benei Noah Studies -- Anti-Missionary/Anti-Cult Materials***

The Wedding Meditation From Kitvei HaAri'zal

*Translated by Rabbi Ariel Bar Tzadok
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**To be recited by the groom,
prior to his placing the ring upon the finger of his bride.**

For the sake of the unity of the Holy One, blessed be He, and His Shekhina, in love and awe, and in awe and love, to unite the letters Yod Kay with Vav Kay, by the abundance of the blessed Ayn Sof that radiates upon them and unites them in a perfect unity, in the name of all Yisrael.

Behold I am ready and willing to fulfill the positive commandment of the Torah to take this bride as my wife, by the giving of this ring, as it is written, "for a man will take for himself a new wife".

I do this to unite the Holy One, blessed be He, and His Shekhina, by the power of He who is sublime, and unseen. "And let the beauty of HaShem our G-d be upon us, and establish the works of our hands upon us, prosper, I pray, the work of our hands".

The five fingers of my hand correspond to the first letter Hey of G-d's holy Name, which is the Neshama of all general and specific ABeYA, including every Partzuf and sefirah therein.

The ring corresponds to the letter Yod of G-d's holy Name, which is the Haya of all general and specific ABeYA, including every Partzuf and sefirah therein.

My bride's finger (which is to receive the ring) corresponds to the letter Vav of G-d's holy Name, which is the Ruah of all general and specific ABeYA, including every Partzuf and sefirah therein.

The five fingers of my bride's hand corresponds to the final letter Hey of G-d's holy Name, which is the Nefesh of all general and specific ABeYA, including every Partzuf and sefirah therein.

May all four letters of G-d's holy Name Havaya thus be united in perfect unity. May the bond be strong, like the bond of the supernal faith.

May it be your will HaShem my G-d and G-d of my fathers that by power of this wedding ceremony, that there might be drawn forth to MAH and BEN of the general Nok, all the Malkhuts, with the supernal sefirotic Mohin (brains) that come within them, as well as the souls of the letters Lamed, Mem of the Tzelem of the NaRaNHAY of the Ruah of MAH and BEN of the Haya and Neshama of MAH of Z.A. that has within Him the Mohin (brains) of Abba.

May the Mohin of Abba be drawn down to Z.A. from the Haya and Yehida, and from there may there be brought down the radiance, and light to the source of my soul, and from there to the source of the soul of my wife.

"And let the beauty of HaShem our G-d be upon us, and establish the works of our hands upon us, prosper, I pray, the work of our hands".